

A SHORT
ACCOUNT
OF THE
Festivals *and* Fasts
OF THE
Church of *ENGLAND*,
By Way of QUESTION and ANSWER.

~~As the Author's Companion~~

*Taken chiefly from Mr. Nelson's Companion for
the Festivals and Fasts of the Church of England.*



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THE PREFACE.

MR. Nelson's *Companion for the Festivals and Fasts of the Church of England*, is esteem'd of signal Use, both to convince Dissenters of the Reasonableness of the Institution of our Holy-Days, and to persuade those of our own Communion to a more strict and regular Observance of them. But as that Book is of too great Price to be purchased by the poorer Sort, and too tedious to be read by Children, as well as too much above their Capacities, I thought that an Abridgment thereof would render it of more extensive Benefit. I have therefore selected the most material Questions and Answers, which I have endeavoured to express in a Way suited to the meanest Understandings. I have added an Account of those called *State Holy-Days*, looking upon them to be of equal Obligation with the other.

Mr.



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T H E
P R E F A C E.

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Mr.

The PREFACE.

Mr. *Nelson*, in his *Life of Bishop Bull*, tells us, that that excellent Prelate, when a Parish Priest, was wont not only to give Notice of each Holy-Day, as directed in the Rubrick after the *Nicene Creed*, but also to inform his Congregation of the Reasons of its Institutions. If his Example was followed in most Country-Churches ; or if the Minister should rather choose in his Afternoon-Catechising to examine the Children, (who might from hence be furnished with proper Answers to his Questions) about the Holy-Days of the ensuing Week ; I believe, it would not a little contribute to the rescuing our Festivals and Fasts from that Contempt and Neglect with which they are usually treated.



T H E



THE
FESTIVALS *and* **FASTS**
 OF THE
 Church of **ENGLAND.**

Of **FESTIVALS** *in General.*

Q. **W**HAT do you mean by Festivals?

A. Days set apart by the Church, or by Civil Authority, either for the Remembrance of some special Mercies of God, such as the Birth and Resurrection of Christ, the Descent of the Holy Ghost, &c. or in Memory of the Blessed Apostles and other Saints, who laid down their Lives in Defence of the Gospel.

Q. Upon what Account are we obliged to the Observation of Festivals?

A. Because they are enjoined by our Governors in Church and State.

Q. But is not the Observation of Festivals forbidden in Scripture? *Deut* 18. 10. *Gal.* 4. 10, 11.

A. No. The Observation of Days there forbidden is, either of such Days as were dedicated by the *Heathens* to their false Gods; or, of such as were observed by them as

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lucky or unlucky Days; or, of the *Jewish* Festivals, which, tho' instituted by God himself, are under the Gospel no longer to be observed.

Q. Did our Saviour ever warrant the Observation of Festivals of *Man's Appointment*?

A. Yes, by his own Example, for he kept the Feast of *John* the Dedication of the Temple, which was a Feast 10. 22. appointed by the *Jewish* Church.

Q. Is not the Hallowing more Days than one in seven against the Meaning of the fourth Commandment, *Six Days shalt thou labour*?

A. No. Those Words are not a Commandment, but only an ordinary Permission of Working

Q. How ought we to observe the Festivals of the Church?

A. We should constantly attend the publick Worship, and enlarge our Devotions in private, we should particularly express our Rejoycing by our Love and Charity to our poor Neighbours. If we commemorate any Mystery of our Redemption, we should offer unto God our humble and thankful Acknowledgments for the same. If we commemorate any Saint, we should consider for what Virtues he was most eminent, and endeavour after the Imitation of him.

Q. But does not the Observation of Festivals restrain these Duties to *certain Times*, which ought to be practised at *all Times*?

A. No. Festivals only stir us up to the *particular* Exercise of those Duties, which, tho' at all Times necessary, Men are too apt to neglect, unless they are frequently reminded of them by *Solemn Seasons* set apart for that Purpose.

Q. How are Festivals profaned?

A. When they are not distinguished from *Common Days*; and when they are spent in Vice and Vanity, Luxury and Debauchery, Intemperance and Excess.

Q. But since Festivals are often thus abused, should they not for that Reason be laid aside?

A. There

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A. There is nothing Good but what is capable of being perverted to wicked Purposes, and therefore the *Abuse* of Things is no Argument for the *Disuse* of them, especially when, if rightly used, they greatly tend to our Advantage: As all Festivals must needs do, if they be observed according to the Rules before prescribed.

The LORD'S-DAY.

Q. **W**HAT Part of our Time hath God appointed to his Service?

A. One Day in seven,

Q. What Day was anciently set apart for this Purpose?

A. *Saturday*, or the seventh Day of the Week, in Memory of God's resting, on the seventh Day, from the Works of Creation.

Q. What mean you by *God's resting* from his Works?

A. His finishing all Things; not his being weary, and having need of Rest, for *the Creator of the Ends of the Earth fainteth not, neither is weary* *Isai.* 40. 2.

Q. Why was the seventh Day commanded to be observed by the *Jews*?

A. 1st. That they might meditate on the Works of the Creation. And 2^{dly}, That they might commemorate their Deliverance from *Egyptian* Bondage, which *Deut.* 5. 15. happened on this Day of the Week.

Q. On what Day of the Week do we *Christians* keep our Sabbath?

A. On *Sunday*, or the first Day of the Week.

Q. What Authority have we for this Change?

A. The Authority and Practice of the Holy Apostles.

Acts 20. 7.

1. *Cor.* 16. 2.

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Q. What Reasons may be given for the making this Change?

A. The Work of our Redemption, which was on this Day finished by our Saviour's rising from the Dead, being a greater Blessing than that of the Creation of the World; and our Deliverance from Sin and Death being greater than that of the *Jews* from *Egyptian* Bondage, it was thought reasonable that the *first* Day of the Week, on which we commemorate these greater Blessings, should take Place of the *seventh*, on which those lesser Blessings were commemorated.

Q. Why is the first Day of the Week called the *Lord's Day*?

A. Not only because it is immediately dedicated to his Service; but also, because on that Day our Lord Jesus Christ arose from the Dead.

Q. How ought we to observe this Day?

A. It is not enough that we rest from the Works of our Calling, but we must employ our Time in attending on the publick Service, in private Prayer, in Reading, and Meditation, in instructing our Families, and in Works of Charity and Mercy.

Q. What are the great Advantages of the Religious Observation of the Lord's Day?

A. It keeps up the solemn and publick Worship of God, which would otherwise be much neglected. It preserves the Knowledge and visible Profession of the *Christian* Religion in the World, and is highly useful to instruct the Ignorant by Preaching and Catechizing. Moreover, by spending this Day in Religious Exercises, we gain new Strength and Resolution to perform God's Will the Week following.

ADVENT-SUNDAYS.

Q. WHAT do you mean by *Advent-Sundays*?

A. The four Sundays before *Christmas Day*.

Q. Why are they called *Advent* Sundays.

A. Because they are set apart by the Church to prepare our Minds by proper Meditations for a due Commemoration of Christ's *Advent*, or Coming in the Flesh.

Q. With what Temper of Mind ought we to commemorate the great Blessing of Christ's Coming in the Flesh?

A. With firm Purposes of forsaking all our Sins, and of conforming ourselves to the End and Design of our Saviour's Coming into the World, which was to purify us to him- *Tit. 2.*
self a peculiar People zealous of good Works. *v. 14.*

Q. What Consideration does the Church offer to us, as proper to prevail with us to prepare ourselves after this Manner for the due Celebration of Christ's Coming in the Flesh?

A. The Consideration of his second Coming to judge the World, when he will execute Vengeance upon all those who *obey not the Gospel of Christ.*

Q. What does the Church pray for the first Sunday in *Advent*?

A. For Grace to prepare ourselves against the Day of Judgment.



*Proverbs 20**Prov. 21**Lev. 1**Hebrew 6*

St. ANDREW. November 30.

Q. WHAT Festival does the Church celebrate this Day?

A. That of the Apostle St. *Andrew*.

Q. Of what Country and Parentage was he?

A. He was born at *Bethsaida*, a City of *Galilee*, Son to *Jonas* a Fisherman of that Town, and Brother to *Simon Peter*.Q. How came our Saviour to chuse his Disciples out of *Galilee*?A. Because he chiefly conversed in that Part of *Judea*.Q. Was our Saviour's chiefly conversing there any Proof of his being the *Messias* or Christ?A. Yes. For hereby was fulfilled the Prophecy
Isai. 9. of *Isaiah*
1. 2. 3.Q. How was St. *Andrew* awakened to expect the *Messias*?A. By being a Disciple of *John* the Baptist, who told
John the People that the Coming of the *Messias* was near
1. 40. at hand, and preached to them Repentance as necessary to prepare them to receive him.Q. How came St. *Andrew* acquainted with our Saviour?A. Being with *John* the Baptist one Day as Jesus passed by, and hearing him say, that he was the Lamb
v. 36. 37. of God that taketh away the Sins of the World, he immediately follows our Saviour to the Place of his Abode, and discourses with him. Upon this Account he is sometimes styled the first called Disciple, tho' in a strict Sense he was not so; for tho' he was the first Disciple that came to Christ, yet he was not called till afterwards.

Q. What was the first Effect of his Faith in Christ?

A. He went to his Brother *Simon*, and told him the joyful News of his having found the Christ, and
John 1. 41. carried him to Jesus; where after a short Stay, they

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they returned again to their own Houses, and exercised their Calling.

Q. When did St. *Andrew* become our Saviour's Disciple and constant Attendant?

A. About a Year afterwards, when being fully convinced that our Saviour was the Christ by the miraculous Draught of Fishes, our Saviour commanded him with his Brother *Peter* to follow him; who accordingly left all, and constantly attended on our Saviour's Person, and was afterwards called by him to the Office of an Apostle.

Luke 5. 8.
Mat. 4. 18.

Q. What is meant by an Apostle?

A. One that was sent and commissioned by our Saviour to preach the Gospel throughout the World.

Q. What Kind of Death is St. *Andrew* said to have suffered?

A. He is said to have been first scourged, and then crucified on a Cross in the Shape of the Letter X, to which he was fastned with Cords instead of Nails, that his Death might be the more lingring. In this Manner he is said to have hung two Days, teaching and instructing the People all the Time.

Q. What does the Church pray for in the Collect for this Day?

A. For Grace to obey God's ordinary Calls to Repentance by his Word, as readily as St. *Andrew* obeyed the Call of Christ.

Proverbs 23 *Prov. 24*

acts 21

1 John 1

St. THOMAS. December 21.

Q. WHAT Festival does the Church celebrate this Day?

A. That of St. *Thomas* the Apostle.

Q. What was he called besides *Thomas*?

A. *Didymus*, which in the Greek Language signifies a Twin, as *Thomas* does in the Hebrew.

Q. What

Q. What was *St. Thomas* particularly remarkable for?

A. For his doubting of our Saviour's Resurrection.
John 20. 15.

Q. What did our Saviour do to convince him?

A. He appeared again to his Disciples, when *Thomas* was with them, and desired him to satisfy himself of the Truth of his Resurrection, by putting his Fingers into the
v. 28. Print of the Nails in his Hands, and into his Side. Upon which *Thomas* acknowledged him to be his Lord and his God.

Q. What Reply did our Saviour make to the Profession of *St. Thomas's* Faith?

A. That he did well to believe upon the Testimony of his Senses, but that it was a more commendable Act
v. 29. of Faith to believe without seeing, upon reasonable Evidences.

Q. Of what Advantage was this Act of *St. Thomas's* Doubting to us *Christians*?

A. It assure us that the Apostles were not Persons easy to be imposed upon, and therefore confirms to us beyond all doubt the Truth of our Saviour's Resurrection.

Q. What Account have we of *St. Thomas's* Death in History?

A. He is said to have been first loaded with Darts, and then run thro' with a Lance.

Q. What does the Church pray for in the Collect for this Day?

A. For Grace to believe in Christ without all doubt, tho' we have not seen him with our Eyes, as *St. Thomas* did.



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Psalm 9 to 48. Psalms 7 & 10

Luke 2 to 15. Titus 3. & 16 to 19

CHRISTMAS-DAY. December 25.

Ps. 19. 45. 85. 108. 110. 132

Q. WHAT Festival does the Church celebrate this Day?

A. The great Festival of the Birth of Christ; or the Appearance of the Son of God in the Flesh.

Q. But is it not superstitious to observe this Festival on the Twenty-fifth of *December*, when we cannot be certain that our Saviour was born on that Day?

A. No. For tho' we should be mistaken in the Day, the Piety and Devotion, with which it should be kept, is every whit as acceptable to God, as if it were the true Day.

Q. What are we to believe concerning the Birth of our Saviour?

A. That he was, by the immediate Operation of the Holy Ghost, conceived of a pure unspotted Virgin, of the House and Lineage of *David*, who after the natural Time of other Women brought him forth. Thus our Saviour was born without the least Corruption; that he might deliver us from the Guilt of Sin.

Q. Was the promised *Messias* to be born after a miraculous Manner?

A. Yes. The Prophecies of the Old Testament foretold as much. *Jer. 31. 22. and Isai. 7. 14.*

Q. What were the Circumstances of our Saviour's Birth?

A. He was born at *Bethlehem*, according to the Prophecy of *Micah*. Where the Concourse of *Mich. 5. 1.* the People, who went to be taxed, was so great, that the Blessed Virgin could find no Accommodation but a Stable; where She brought forth her first-born Son, and wrapped him in swadling Clothes, and laid him *Luke 2. 7.* in a Manger.

Q. How was the Birth of our Saviour published to the World?

A. By

Ps. 19. 45. 85. 108. 110. 132

89. 110. 132

A. By the Ministry of Angels, who appeared by Night to some Shepherds, and told them the joyful News of our Saviour's Birth, and directed them where to find him.

Luke 2. 11. 12.

Q. What followed upon this Publication?

A. The Multitude of the Heavenly Host praised God in that devout Hymn, *Glory be to God in the highest, and on Earth Peace, Good-will towards Men.* And the v. 14. Shepherds went to *Bethlehem*, and having seen our Saviour, *returned praising God.*

Q. What may we learn from the Circumstances of our Saviour's Birth and the Publication of it?

A. It may teach us Humility. For the Blessed Jesus, we see, chose to be born in a mean and obscure Manner; and revealed his Birth to *poor Shepherds*, whilst he kept it secret from *Kings and Sovereigns.*

Q. What Advantage do we receive by Christ's Appearance in the World?

A. He hath revealed to us the whole Will of God, he hath procured us the Assistance of the Holy Spirit to enable us to perform it, he hath set us a perfect Pattern of Obedience, and by his Death obtained Pardon and Acceptance for all returning Sinners.

Q. What Thoughts are proper to entertain our Minds upon this Festival?

A. Great Admiration of the stupendous Love of God towards Mankind in sending no less a Person than his *only begotten Son* to accomplish our Salvation: And great Thankfulness to the Blessed Jesus for his *Humility* and *Condescension*, that for our Sakes he was pleased to be made miserable, and to die, that we might be made happy and live for ever.

Q. How ought we to express our Thankfulness for our Saviour's Coming into the World?

A. We ought to join with the Heavenly Host, and the pious Shepherds, in Hymns of Praise and Thanksgiving; to comply with the great Design of this wonderful Love, by *denying*

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denying all Ungodliness and Worldly Lusts, and living soberly, righteously and godly in this present World; and after our Lord's Example to stoop to the lowest Offices of Charity for the Relief our Neighbour. Tit. 2. 12.

Q. How is this Festival abused?

A. When it is employed in Luxury and Intemperance, which are most improper for this Holy Season, because directly contrary to the Design of our Saviour's Coming into the World, which was, *that he might destroy the Works of the Devil.* 1. John 3. 8.

Q. What does the Church pray for in the Collect for this Day?

A. For Regeneration, or a new Birth, that as Christ was at this Time born into the World, so we may by the Grace of God be born again to Newness of Life, and so become his adopted Children.

Prov. 28

Eccl. 4

acts 6 ver 8 & ch 7. to v. 30 / v. 30 to 55

St. STEPHEN. December 26.

Q. **W**HAT Festival does the Church celebrate this Day?

A. That of the first Martyr St. Stephen.

Q. What do you mean by a Martyr?

A. One who suffers Death for the Sake of the Christian Religion.

Q. What Character do the Scriptures give us of St. Stephen?

A. They describe him as a Man full of Faith and the Holy Ghost. Acts 6. 5.

Q. What was the Occasion of St. Stephen's suffering Martyrdom?

A. Upon his working Miracles, some of the Jews undertook to dispute with him against the Christian Religion, but being not able to answer his Arguments, they hired false Witnesses to accuse him of speaking Blasphemy against Moses and against God. v. 9. 10. 11.

C 2

Q. What

Q. What remarkable Thing happened to St. *Stephen*, when he was about to make his Defence against this Accusation?

A. There appeared a great Brightness about his Face, making it to shine like the *Face of an Angel*.

Q. What happened to him after he had made his Defence?

A. The Glory of God appeared to him, and
Acts 7. 56. Jesus standing at the Right Hand of God ready to receive him.

Q. How did the *Jews* behave upon his affirming that he saw this?

A. They now took it for granted that he was a Blasphemer, and ran upon him, and cast him out of the
v. 57. 58. City, and stoned him.

Q. How did St. *Stephen* behave whilst they were stoning him?

A. He kneeled down, and recommending his Soul to God, prayed for his Murderers, that the Guilt of his Death might not be laid to their Charge.

Q. What does the Church pray for in the Collect for this Day?

A. For Support under Sufferings for Religion, and for Grace to love and bless our Persecutors after the Example of St. *Stephen*.

Eccl. 1. 3. Eccl. 6.

Rev. 1

Rev. 22

St. JOHN the Evangelist. December 27.

Q. WHAT Festival does the Church celebrate this Day?

A. That of St. *John* the Evangelist.

Q. What is an *Evangelist*?

A. One who hath written the History of the Gospel.

Q. What new Name did St. *John* receive from our Saviour?

A. He with his Brother *James* were styled
Mark 3. 17. Boanerges, that is, Sons of Thunder; which

Name was probably given them on Account of the Heat of their Temper.

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Q. Had St. *John* any particular Marks of our Lord's Favour?

A. Yes, he was his beloved Disciple, to whom he committed the Care of his Mother, the Virgin *Mary*, when he was leaving the World. *John* 13. v. 23. *John* 19. 26, 27.

Q. Did St. *John* shew any greater Love to our Lord, than the other Disciples?

A. Yes. For tho' at the first he forsook our Saviour with the rest of the Disciples, yet he quickly recovered himself, and followed him into the High Priest's Hall, and attended upon him at his Crucifixion, and took care of the Virgin *Mary*, whom our Saviour had recommended to him.

Q. What false Report was spread concerning St. *John*?

A. That he should never die.

Q. What gave Occasion to that Report?

A. Our Lord's saying to *Peter* concerning him, *If I will that he tarry till I come, what is that to thee?* *John* 21. 23.

Q. What did our Saviour most probably mean by that Saying?

A. That St. *John* should live to see the Destruction of *Jerusalem*, which is sometimes called our Saviour's Coming, viz. to take Vengeance on the impenitent *Jews*.

Q. How is the Emperor *Domitian* said to have treated St. *John*?

A. He is said to have cast him into a Cauldron of burning Oyl, out of which St. *John* escaped unhurt. Upon which the enraged Emperor banished him into the Isle of *Patmos*, where he wrote his Book of *Revelations*. *Rev.* 1. 9.

Q. What other Writings did St. *John* leave behind him?

A. His Gospel and three Epistles.

Q. What Death did he die?

A. He only of all the Apostles died a natural Death, after he had seen the Destruction of *Jerusalem*, being about a hundred Years old.

Q. What

Q. What does the Church pray for in the Collect for this Day?

A. For Grace to live according to the Doctrine which St. John taught.

2. Cor. 31 to 28 *Wisdom 1*

Acts 25

1 John 5

The Holy Innocents. December 28.

Q. **W**HAT Festival does the Church celebrate this Day?

A. The Martyrdom of the Holy Innocents, or of the Infants of *Beth'chem* that were slain by the Command of *Herod*.

Q. In what Sense may they be called Martyrs?

A. In that they suffered on the Account of Christ in Deed, tho' not in Will.

Q. What was the Occasion of their Death?

A. *Herod* fearing lest his own Kingdom should be in Danger from *him that was born King of the Jews*, sought how he might destroy our Saviour under Pretence of worshipping him; but when he found that the Wise Men did not return to inform him where the Child Jesus was, he sent *Mat. 2. 16.* *and slew all the Children in and about Bethlehem from two Years old and under*, thinking that our Saviour was amongst them.

Q. How did our Saviour escape the bloody Design of *Herod*?

A. God sent an Angel to inform *Joseph* of *Herod's* wicked Purpose, and to order him to take the Child *Mat. 2. 13.* Jesus and his Mother, and flee into *Egypt*, and stay there till he should bring him Word.

Q. What Account have we of our Saviour's Return from *Egypt*?

A. *Herod's* Death being made known to *Joseph* by an Angel, they returned into the Land of *Israel*, *v. 19. &c.* and dwelt at *Nazareth*. Whereby was fulfilled the Prophecy that our Saviour should be called a *Nazarene*.

Q. What

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Q. What does the Church pray for in the Collect for this Day?

A. For Grace to glorify God by the Innocency of our Lives, and the Constancy of our Faith even unto Death.

Genesis 17

Deut 10 & 12

Rom. 2

Coloss. 2

The Circumcision of our Lord JESUS CHRIST.

January 1.

Q. **W**HAT Festival does the Church celebrate this Day?

A. The Circumcision of our Lord Jesus Christ.

Q. What was Circumcision?

A. A Rite of the *Jewish* Law, whereby that People were received into Covenant with God, as *Christians* are by Baptism.

Q. What was the original Design of Circumcision?

A. That every *Jew* might bear in his Body a Badge of Distinction from all other Men, as being one of God's peculiar People.

Q. Why was it to cease after the Coming of Christ?

A. Because then there was to be no Distinction made between *Jews* and other Men, but all were equally capable of partaking of God's Favour, and entering into Covenant with him.

Q. Why was Jesus Christ circumcised, when he was holy and without Sin?

A. That he might wear the Badge of a Child of *Abraham*, and fulfill the whole Law.

Q. What Name was given him at his Circumcision?

A. He was called *Jesus*, that is, a Saviour,

Mat. 1. 21.

because he should save his People from their Sins.

Q. What is implied in his saving us from our Sins?

A. That by his Death he should deliver us from the Punishment due to Sin, and that by his Grace he should deliver us from the Power and Dominion of it.

Q. What

Q. What doth Circumcision figuratively represent unto us?

A. The Necessity of Spiritual Circumcision; or a Change of Heart and Life, by mortifying our corrupt Affections and sinful Lusts, by weaning ourselves from this World, and setting our Minds on the Things above.

Q. What does the Church pray for in the Collect for this Day?

A. For the true Circumcision of the Spirit.

Isaiah 60 Isaiah 49

Like 3 to v 23 John 2 to v 12

The Epiphany. January 6.

Q. **W**HAT Festival does the Church celebrate this Day?

A. The *Epiphany*, or Manifestation of our Saviour to the Gentiles.

Q. To what Gentiles was our Saviour this Day manifested?

A. To the Wise Men of the *East*.

Q. How did God manifest the Birth of our Saviour to the Wise Men?

A. By the Appearance of a Star, or an extraordinary Light in the Air.

Q. How could the Wise Men guess at the Birth of our Saviour from the Appearance of this Star?

A. Probably they knew something of the Expectation there was among the *Jews* of the Birth of an extraordinary Person at this Time, who was to be their King, and so might guess that this Star denoted his Birth. Or, God Almighty, who gave them this Sign, might by some Revelation inform them of the Meaning of it.

Q. How did they learn where Christ was?

A. When they came to *Jerusalem*, and declared the Cause of their Journey, *Herod*, having consulted the Priests and Scribes, told them that *Bethlehem* was the Place where Christ

was to be born; and ordered them, when they had found him, to bring him word, pretending that he would come and worship him, when in truth he designed to have destroyed him.

Q. How did the Wise Men find the young Child *Jesus*?

A. The same Star which appeared to them in their own Country, now went before them, and stood over the House where he was.

Q. How did the Wise Men behave themselves when they found him?

A. They fell down and worshipped him; and presented unto him Gifts, Gold, Frankincense, and Myrrh.

Q. Wherefore did God manifest his Son to the Gentiles?

A. To shew that there was no distinction to be made between the *Jews* and the rest of the World, but that all were to partake of his Grace and Favour alike.

Q. How ought we to commemorate the Manifestation of our Saviour to the Gentiles?

A. With great Thankfulness of Mind, that we are become acquainted with the Knowledge of *Jesus Christ*; and with a compassionate Sense of the Miseries of those who still want the Light of the Gospel.

Q. What does the Church pray for in the Collect for this Day?

A. For the Enjoyment of God.

Wisdom 5

Wisdom 6

acts 22 to 22

acts 26

The Conversion of St. PAUL. January 25.

Q. WHY does the Church chuse to commemorate St. Paul by his Conversion?

A. Because as it was wonderful in itself, so was it highly beneficial to the Church of *Christ*, inasmuch as he contributed

contributed very much to the Propagation of the Gospel throughout the World.

Q. What other Name is *St. Paul* called by in Scripture?

A. Saul.

Q. Where was he born and bred?

A. He was born at *Tarsus*, and brought up at *Jerusalem* under *Gamaliel*, in the Study of the Jewish Law.

Q. How did *St. Paul* behave himself before his Conversion?

A. Being educated in the Principles of the *Pharisees*, he persecuted the Christians with great Fury.

Q. Who were the *Pharisees*?

A. They were a Sect among the *Jews*, who under Pretence of their being holier and better Men than others, separated themselves from their Brethren, and were very furious against all that differed from them: The generality of them were very great Hypocrites tho' doubtless there might be some honest Men amongst them, of which Number was *St. Paul*, who by reason of his Sincerity, found Mercy from God.

Q. How was *St. Paul* converted?

A. In a miraculous manner, by a Light and Voice from Heaven.

Q. Who admitted him into the Christian Church?

A. *Ananias* having been admonished in a Vision, went to him, and putting his Hands upon him, restored him to his Sight (for he was struck blind with the Brightness of the Light from Heaven) and afterwards baptized him.

Q. How did *St. Paul* demonstrate the Sincerity of his Conversion?

A. By preaching that very *Jesus* at *Damascus*, whom he had persecuted; and by labouring to establish his Church,

as much as before he had endeavoured to destroy it.

Q. What Account have we of *St. Paul's* Death?

A. He is said to have been beheaded at *Rome* by the Command of the Emperor *Nero*.

Q. What does the Church pray for in the Collect for this Day?

A. For true Thankfulness for *St. Paul's* Conversion?

Wisdom 9

Wisdom 12

Mark 2

1 Corinthe 14

The Presentation of CHRIST in the Temple.

or Purification February 2^d after V. Mary

Q. WHY is this Festival commonly called the Purification of the blessed Virgin?

A. Because at the same time when our Saviour was presented, the Virgin *Mary* was purified, or received again into the publick Congregation, from which she was, according to the Law of *Moses*, obliged to separate her self forty Days after the Birth of a Man-Child. *Levit. 12.*

Q. Why was our Saviour presented in the Temple?

A. Because the Law did require that every first-born Man-Child should be *holy unto the Lord*; that is, set apart for his immediate Service. But when afterwards God chose the Tribe of *Levi* to minister before him instead of the First-born, he commanded that the First-born should be presented to the Priest, and that a Price should be paid for his Redemption from that Service. *Exod. 13. 2. Num. 18. 16.*

Q. How was our Saviour made known to *Simeon* and *Anna*?

A. *Simeon*, to whom God had promised that he should not die till he had seen the *Christ*, was by the Guidance of the Spirit brought into the Temple, at this very Time when *Christ* was presented. And *Anna*

The Festivals and Fasts

Anna the Prophetess constantly attending the Service of the Temple, came in at the same Instant. They both gave
Luke 2, 38. Thanks unto the Lord, and spake of him to all
 them that looked for Redemption in Israel.

Q. What does this great Honour bestowed upon *Simeon* and *Anna* teach us?

A. Constantly to attend upon God's Ordinances, that so he may communicate his Grace and Favour to us.

Q. What may we learn from *Christ's* being presented in the Temple?

A. To dedicate the Vigour of our Youth, and the Flower of our Days, to the Practice of Religion.

Q. What does the Church pray for in the Collect for this Day?

A. It prays, that as our Saviour was presented to God in the Temple, so we may be presented to him with pure and clean Hearts by *Jesus Christ*.

Wisdom 19

Ecclus. 1.

Luke 7

Ephes. 1

St. MATTHIAS the Apostle. February 24.

Q. WHO was *St. Matthias*?

A. One of the twelve Apostles.

Q. Was he chosen to that Office by our Saviour?

A. No, he was chosen by the eleven Apostles into the Place of the Traitor *Judas*.

Q. Had this *Judas* the Gifts of an Apostle?

A. Yes; for tho' he was a Man of vile and corrupt Designs, yet he was immediately called by *Christ*, equally impowered and commissioned with the rest to preach and
Acts 1. 17. work Miracles, was number'd with the Apostles,
 and obtained part of their Ministry.

Q. What may we learn from hence?

A. That the Wickedness of a Minister does not render his Office useless or ineffectual.

Q. How

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Q. How was St. *Matthias* chosen to be an Apostle?

A. By Lot, *Barfabas* and he being the two Candidates.

Q. What was done before this Choice?

A. The Congregation of *Christians* made a solemn Address to God that he would direct the Choice; and that he, who knew the Hearts of all Men, would be pleased to shew which of these two he saw best qualified for so holy an Office. Ver. 24.

Q. What may be learned from this manner of Proceeding?

A. It may serve as a Direction to all those who are desirous of entering into Holy Orders, to examine their own Hearts, whether they desire that Office out of good Motives. And it may serve as an Example to the Governors of the Church, and to all *Christians*, to shew them that they must pray for God's Guidance and Direction in the Choice of worthy Pastors.

Q. How was St. *Matthias* qualified for the Apostleship?

A. He had been a continual Attendant upon our Saviour, from the Time of his being baptized by *John*, till he was taken up into Heaven; and so was as well qualified to be a Witness of our Saviour's Resurrection as the rest of the Apostles.

Q. What was the manner of his Death?

A. It is very uncertain: Some report that he was first stoned, and then beheaded; others, that he was crucified.

Q. What does the Church pray for in the Collect for this Day?

A. For the Preservation of the Church from false Teachers.

*Eccles. 2**Eccles. 3**John 12**2 Timothy 3*

The Annunciation of the Blessed Virgin
M A R Y. March 25.

Q. **W**HAT is meant by the Annunciation of the Blessed Virgin?

A. The Declaration which the Angel *Gabriel* made to the Blessed Virgin *Mary*, that she should be the Mother of our Lord *Jesus Christ*.

Q. How did the Virgin *Mary* receive this Declaration?

A. With great Admiration, enquiring of the Angel how she could be the Mother of *Christ*, since she knew not a Man.

Q. How did the Angel answer her?

A. He declared to her the wonderful manner how his Message should be brought about; viz. *that the Holy Ghost should come upon her, and the Power of the Highest should overshadow her.*

Q. What Effect had this Answer upon the Blessed Virgin?

A. She demonstrated an entire Faith, and perfect Obedience in her Reply: *Behold the Handmaid of the Lord, be it unto me according to thy Word.*

Q. Why do we keep this Day as a Festival?

A. Because at the same Time that the Angel delivered the Message to the Virgin *Mary*, the Son of God became incarnate, and took upon him the human Nature of her Substance: in which Nature he paid the Price of our Redemption.

Q. What does the Church pray for in the Collect for this Day?

A. I

A. It prays, that as we have known the Incarnation of *Jesus Christ* by the Message of an Angel; so, by his Cross and Passion, we may be brought unto the Glory of his Resurrection. *Easter Even*

Zechar. 9

Godus 13

Luke 23 v. 50

Hebrews 4

EASTER-SUNDAY.

Ps. 2, 57, 101

113, 114, 118

Q. **W**HAT Festival does the Church this Day observe?

A. The great Festival of our Saviour's Resurrection.

Q. Why was it necessary *Christ* should rise from the dead?

A. To shew that the Debt he died for was discharged, and that his Satisfaction was accepted, and likewise to prove the Truth of his Doctrine.

Q. How long did our Saviour abide in the State of the Dead?

A. He rose the *third* Day, before his Body saw Corruption.

Q. How is the Resurrection of *Christ* an Argument of our Resurrection?

A. As it proves his Faithfulness, who hath promised to raise us from the Dead; and as it proves his Power to perform that Promise.

Q. Wherein shall the Blessedness of the Resurrection of good *Christians* consist?

A. In the mighty Change which shall be made in their vile and mortal Bodies, and in the consequent Happiness of the whole Man, of the Soul and Body united and purified.

Q. What may we learn from the Commemoration of our Saviour's Resurrection?

A. To

A. To confirm our selves in the Belief of our Religion; to rise from the Death of Sin to a Life of Righteousness; and to set our Affections on Things above, where Christ sitteth at the Right Hand of God.
Col. 3. 1, 2.

Q. What doth the Church pray for in the Collect for this Day?

A. For the blessed Effects of Christ's Resurrection.

Ecclus. 4

Ecclus. 5

Act. 22

1 John 1

St. MARK the Evangelist. April 25.

Q. WHO was St. Mark?

A. One of the four Evangelists, or Writers of the Gospel.

Q. How was he qualified to write the Gospel, since it does not appear that ever he conversed with our Saviour?

A. He was a constant Companion to St. Peter in his Travels, by whom, it is thought, he was converted to the Christian Religion; and from his Mouth he penned his Gospel; for which Reason it hath been sometimes called St. Peter's Gospel. Others think that St. Mark was one of the Seventy Disciples.

Q. What particular Proof is there of St. Mark's Impartiality in writing?

A. In that he is so far from concealing the shameful Fall and Denial of his Master St. Peter, that he relates it with some aggravating Circumstances, which the other Evangelists take no Notice of.

Q. What Account have we in History of St. Mark's Death?

A. He is said to have had his Feet bound with Cords, and to have been dragged thro' the Streets, till he expired.

Q. What

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Q. What does the Church pray for in the Collect for this Day?

A. For Stedfastness in believing the Doctrine which St. Mark hath taught us.

Ecclus 7 - Ecclus 9

John 1. 43 - Jude

St. PHILIP and St. JAMES the Less.
May 1.

Q. WHAT was St. Philip's peculiar Privilege?

A. He had the Honour of being first called to be a Disciple of our Blessed Saviour; for tho' St. Andrew was the first Disciple that came to Christ, yet St. Philip was the first whom he commanded to follow him; and St. Andrew was not called till a Year afterwards. *John 1. 43.*

Q. Did St. Philip readily comply with our Lord's Command.

A. Yes, he immediately engaged in his Service, tho' he had not seen any Miracle.

Q. What was the first Effect of his Faith in Christ?

A. A Forwardness of Mind to direct others in the same Way of Happiness with himself; for he finds Nathaniel, and acquaints him with having found the Christ, and conducts him to our Lord. *Ver. 45.*

Q. What is recorded of this Apostle in the Gospel?

A. That, to try his Faith, our Saviour propounded to him that Question; What they should do to procure so much Bread as would feed the vast Multitude that followed him? That it was to him the Gentiles addressed themselves, when desirous to see our Saviour: And that it was with him our Lord discoursed before his last Passchal Supper. *John 6. 5.*
Ch. 12. 21.
Ch. 14. 8.

E

Q. How

Q. How is he said to have suffered Martyrdom?

A. Some say, that after he was severely scourged, he was hanged by the Neck against a Pillar; others affirm, that he was crucified.

Q. What Account have we of St. *James*?

A. He is in Scripture stiled, *The Brother of our Lord*.
Gal. 1. 19.

Q. In what Sense was St. *James* the Brother of our Lord?

A. It was usual among the *Jews* to call First-Cousins *Brethren*: Tho' some think, that St. *James*, and the others that are called the Brethren of our Lord, were Children of *Joseph* (whom they suppose to be the same with *Alpheus*) by a former Wife.

Q. Why was this St. *James* stiled *the Less*?

A. To distinguish him from the other St. *James*, who was either elder than this, or of larger Stature, and therefore called *James the Great*.

Q. What became of St. *James* after our Saviour's Ascension?

A. He was chosen Bishop of *Jerusalem*.

Q. What Particulars are related in Scripture concerning him?

A. That St. *Paul* after his Conversion made his Address to him: That to him St. *Peter* sent the News of his miraculous Deliverance out of Prison: And that he was chiefly active in the Council of the Apostles at *Jerusalem*, concerning the Obligation of the *Jewish* Rites and Ceremonies.
Gal. 1. 19
Acts 12. 17.
Acts 15. 13.

Q. How is he said to have suffered Martyrdom?

A. It is reported that the *Scribes* and *Pharisees* took him with them to the Top of the Temple, thinking to make him there renounce *Christ*; but upon his declaring his Belief in him, they threw him down. Being very much bruised by the Fall, he recovered so much Strength as to

get upon his Knees, and pray for them that thus cruelly used him; and whilst he was thus praying, they loaded him with a Shower of Stones, till one with a Fuller's Club beat out his Brains.

Q. What does the Church pray for in the Collect for the Day?

A. For Grace to follow the Step of these two Apostles.

Deuter 10

2 Kings 2

Luke 24 v 44

Ephes. 4 to v 17

The Ascension of our Lord JESUS CHRIST.

Ps. 8, 15, 21 | 24, 47, 108,

Q. WHAT Festival does the Church celebrate this Day?

A. Our Blessed Saviour's ascending into Heaven in his human Nature, and his *sitting at the Right Hand of God.*

Q. When did our Saviour ascend into Heaven?

A. Forty Days after his Resurrection, during which Time, he confirmed the Truth of his Resurrection, by appearing several Times to his Disciples, discoursing with them, and *speaking of the Things pertaining to the Kingdom of God.* *Acts 1. 3.*

Q. How was the Ascension performed?

A. While *Jesus* was blessing his Disciples, he was taken up in a bright Cloud, they all stedfastly looking after him; till he was entirely gone out of their Sight. *Ver. 9, 10.*

Q. What Testimony did the Angels bear at his Ascension?

A. While the Disciples were looking after our Saviour, two of them appeared to them, assuring them, that as *Jesus* was taken from them into Heaven, so he should, in as glorious a manner, return again to judge the World. *Ver. 11.*

Q. Whither did our Saviour ascend?

A. Into the Heaven of Heavens, the Presence of God, where his human Nature is seated at the Right Hand of God.

Q. What do you mean by *his sitting at the Right Hand of God*?

A. The Advancement of his human Nature to the Height of Dignity and Authority in the Presence of God; the Right Hand being esteemed the Place of greatest Honour and Favour.

Q. What Benefit do we particularly receive from *Christ's Exaltation into Heaven*?

A. The great Advantage of his Intercession, or pleading before his Father the Merits of his Death in our behalf.

Q. What Influence ought the Ascension of our Saviour to have upon us?

A. It ought to confirm our Faith in him, as being sent by God, since he was thus visibly received into Heaven by him. It ought to strengthen our Hope of being admitted into Heaven by him, since our Saviour is gone to prepare a Place for us; and consequently to raise our Affections to the Things above.

Q. What does the Church pray for in the Collect for this Day?

A. For Heavenly-mindedness.

Dent, 16 to v. 18 Isaiah 11

acts 10 v. 34 acts 19 to v. 21

W H I T - S U N D A Y .

Ps, 48, 68, 104, 145.

Q. **W**HAT Festival does the Church celebrate this Day?

A. The Descent of the Holy Ghost upon the Apostles, in the visible Appearance of fiery cloven Tongues, and in those

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those miraculous Powers which were then conferred upon them.

Q. How came this Festival to be called *Whit-Sunday*?

A. Because this Day being one of the stated Times for Baptism in the ancient Church, those who were baptized, were clothed in *White Garments*, as Emblems of that Spiritual Purity they received in Baptism, and which they were obliged to preserve in the future Course of their Lives.

Q. When were the miraculous Gifts of the Holy Ghost conferred upon the Apostles?

A. Upon the Day of *Pentecost*, which was a Feast observed by the *Jews* fifty Days after their Passover, in Memory of the Law deliver'd at Mount *Sinai*, and for the gathering and bringing in of their Harvest. *Deut. 16. 9.*

Q. What was the first Effect of the Descent of the Holy Ghost upon the Apostles?

A. *They began to speak with other Tongues, as the Spirit gave them utterance*; whereby they were enabled in an Instant to publish the Christian Religion all over the World. *Acts 2. 4.*

Q. Wherein did the Gift of Tongues consist?

A. In a Capacity of speaking all Languages, without having learned them.

Q. How was this Gift conferred upon the Apostles?

A. *Suddenly there came a Sound from Heaven as of a mighty rushing Wind, and it filled all the House where they were sitting, and there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them.* *Acts 2. 2.*

Q. To what End were the Apostles thus endowed with all Languages?

A. To enable them to preach the Christian Religion to every Nation under Heaven.

Q. What

Q. What other extraordinary Gifts of the Holy Ghost were conferred upon the Apostles?

A. They had the Gift of Inspiration, which led them into all Truth; and the Gift of working Miracles, which enabled them to prove to others those Things which God had revealed to them.

Q. Why are not these extraordinary Gifts still continued to the Church?

A. Because, now that Christianity is spread so wide throughout the World, they are no longer necessary.

Q. What are the ordinary Gifts of the Holy Ghost, which regard all Christians in all Ages?

A. All those Helps and Assistances which are necessary to the Performance of our Duty; such as are, the enlightning our Understandings to discern the Truth, the stirring up our Wills to that which is good, and strengthening our Endeavours in the Pursuit after it.

Q. How may we obtain these ordinary Gifts of the Holy Spirit?

A. By the use of those Means, which God hath established for that Purpose, which are therefore called the *Means of Grace*; as humble, hearty, and fervent Prayer, a frequent and devout Use of the *Holy Sacrament*, and reading and hearing God's *Holy Word*.

Q. What may we learn from the Observation of this Festival?

A. To thank God for those miraculous Gifts he bestowed upon the Apostles, to fit them to convert the World: Earnestly to beg of God the Gift of his Holy Spirit, to enable us to run the Way of his Commandments: To support our selves under all the Difficulties of our Christian Warfare with the Hopes of God's Assistance: To attribute all the Good that is in us, to the Holy Spirit, whose Gift it is; and to employ all our Talents to the Advantage of our Neighbours.

Q. What

Q. What do you mean by the *Holy Ghost*, or *Holy Spirit*?

A. The Third Person in the ever blessed Trinity, distinct from the Father and the Son, and eternally proceeding from both; whose peculiar Office it is to sanctify or make us holy.

Q. What does the Church pray for in the Collect for this Day?

A. For the Gift and Comfort of the Holy Ghost.

Genesis 1

Genesis 18

TRINITY-SUNDAY.

Matth 3

John 5

Q. **W**HAT Festival is this?

A. It is a Day set apart by the Church for our Meditation upon, and Profession of Faith in the Mystery of the blessed Trinity.

Q. What is meant by the Trinity?

A. That there is one God in three distinct Persons, Father, Son, and Holy Ghost.

Q. Why do we believe the Father, Son, and Holy Ghost, to be three distinct Persons in the divine Nature?

A. Because the holy Scriptures, in speaking of these three, do distinguish them from one another; as we use in common Speech to distinguish three several Persons.

Q. How does it appear that each of these three Persons is God?

A. Because the Names, Properties, and Operations of God are attributed to each of them in the holy Scriptures.

Q. Are any of these Persons before or after the other, greater or less than the other?

A. No.

A. No. They are each of them of one Substance, Power, and Eternity.

Q. Why are they distinguished into First, Second, and Third Persons?

A. Those Terms do not denote any Priority of Existence, but only a Priority of Order: The Father is called the First Person, because he is made of none, neither created, nor begotten: The Son is called the Second, because he was begotten from all Eternity of the Father: And the Holy Ghost is called the Third Person, because he proceedeth from both the Father and the Son.

Q. Wherein consists the Mystery of the blessed Trinity?

A. In that tho' we are certainly assured from Scripture, that there is a Trinity of Persons subsisting in the Unity of the Godhead, yet we are not able to comprehend the *manner how* they so exist.

Q. Is it reasonable that we should believe any thing which we cannot fully comprehend?

A. Yes, we believe that there is a God, tho' we cannot comprehend the *manner* of his Existence. We know that our Souls are united to our Bodies, tho' we cannot conceive *how* they are so: And it is equally reasonable that we should believe a Trinity of Persons in the Godhead, altho' we cannot comprehend the *manner* of their Existence.

Q. But is not this Doctrine contrary to our Reason?

A. No. Tho' it be *above* our Reason, yet it is no ways *contrary* to it. For we no where affirm that there are three Gods and one God, three Persons and one Person, which is a flat Contradiction; but only that there are three Persons subsisting, in a manner inconceivable to us, in one Godhead.

Q. What may we learn from the Observation of this Festival?

A. To

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A. To submit our Reason to the Obedience of Faith, and to admire and adore the most glorious Trinity, as the joint Authors of our Salvation.

Q. What does the Church pray for in the Collect for this Day?

A. For a steadfast Faith in the Holy Trinity.

The Restoration of King CHARLES the Second. May 29.

Q. **W**HAT Festival is this?

A. It is a Day of publick Thanksgiving to Almighty God, for the Restitution of King *Charles* the Second to the Throne of these Kingdoms, and the Restoration of our antient Government, both in Church and State, after many Years Interruption.

Q. How was the Form of Government interrupted?

A. By wicked and cruel Men, who first imbrued their Hands in the Blood of King *Charles* the Martyr, and then usurped the Government, and Tyrannically oppressed the Nation.

Q. In what Condition was the Church of *England* during those Times of Confusion?

A. She was in a very distressed miserable Estate; her Bishops were deprived, her Clergy ejected out of their Benefices, her excellent Form of Prayer, with all her decent Rites and Ceremonies, abolished; and the Presbyterian and Independent Schemes, together with a rude indecent Way of Worship, were introduced in their stead.

Q. What became of King *Charles* II. in the mean time?

A. Soon after his Father's Death, he made an Attempt for the Recovery of his Father's Dominions at the Battel of *Worcester*; but failing of Success, he most providentially escaped into Foreign Parts, where he continued near twelve Years, till he was as providentially restored in Peace to these Kingdoms without the least Opposition.

Q. What Reason have we, who live at this distance of Time from the King's Restoration, to be thankful for it?

A. Because by it that excellent Form of Government, and the publick and free Profession of God's true Religion and Worship, which we now enjoy, was secured and conveyed to us.

Q. What may we learn from the Observation of this Festival?

A. To thank God for the Blessings of good Government; and to pray for, and live in all dutiful Obedience to those whom he hath set over us.

The KING's Accession to the Throne.
June 11.

Q. **W**HAT Festival is this?

A. It is a Day of publick Thanksgiving to Almighty God, for that he was pleased, as on this Day to place our Sovereign Lord King *George* upon the Throne of these Realms.

Q. Is it our Duty to give Thanks to God upon this Account?

A. Yes, not only Nature teaches us to be thankful for the Blessings of good Government, in which our Liberties, Properties, and the free Exercise of our Religion are secured to us, but the Apostle also exhorts, that Supplication

tions, Prayers, Intercessions, and giving of Thanks
be made for Kings, and all that are in Au-
thority.

1 Tim. 2. 1, 2.

Q. From whom do Kings derive their just Authority?

A. From God Rom. 13. 1.

Q. For what End is Authority committed to them?

A. That they may be the Ministers of God to us for Good, and his Revengers to execute Wrath upon them that do evil. Rom. 13. 4.

Q. What does the Church pray for in the Collects for this Day?

A. For the Continuance of God's Favour to his Majesty; for Protection against all his Enemies; for Guidance in all his Counsels; for Prosperity to all the Royal Family in this World, and everlasting Glory in the next; and for Grace to all Subjects, that they may always honour the King, and live in dutiful Submission to his Authority.

Exodus 10 Leviticus 12

Acts 14

Acts 15. 36

St. BARNABAS the Apostle. June 11.

Q. **W**HAT was St. Barnabas's proper Name?

A. *Joses.*

Q. Why was he surnamed Barnabas, which signifies the Son of Consolation?

A. Probably, upon the account of the Consolation which he gave the poor Christians, in selling his whole Estate for their Relief. Acts 4. 36, 37.

Q. What Assistance did St. Barnabas give St. Paul after his Conversion?

A. When the Christians at Jerusalem were afraid of St. Paul, and believed not that he was a Disciple, Barnabas took him and brought him to the Apostles, and

Acts 9. 27.

and declared to them the manner of his Conversion, and the Evidence he had given of it at *Damascus* in his bold Disputations with the *Jews*.

Q. What was his first Employment in the Service of the Church?

A. He was sent to *Antioch* to settle the new Converts there; and when the Work grew too great for him, he engaged *St. Paul* to come thither, where they *Acts 11, 22,* both laboured together a whole Year in the *&c.* Establishment of that Church.

Q. What was the next Piece of Service *St. Barnabas* did the Church?

A. He, with *St. Paul*, carried a charitable Supply from the Christians at *Antioch* to relieve the Brethren *Ver. 30.* in *Judea*, who were reduced to great Necessities by a severe Famine.

Q. How was *St. Barnabas* called to the Conversion of the Heathen World.

A. By the particular Appointment of the *Acts 13. 2.* Holy Ghost.

Q. What was *St. Barnabas* guilty of with respect to the *Gentile* Converts?

A. He observed the *Jewish* Rites and Ceremonies among them, to please the *Jewish* Converts; which Behaviour *St. Paul* reprov'd in him.

Q. What Account have we in History of his Martyrdom?

A. He is said, after exquisite Torments, to have been stoned to Death.

Q. What does the Church pray for in the Collect for this Day?

A. For the manifold Gifts of God, and for Grace to use them always to his Honour and Glory,

Malachi 3

Mal.

4

Matthew 3

Matthew 11

The Nativity of St. JOHN the Baptist.

June 24.

Q. WHY does the Church celebrate the Nativity of St. John the Baptist?

A. Because his Birth was wonderful in itself, as being foretold by an Angel, when his Mother was barren, and both his Parents well stricken in Years; and that his Father Zachary had the Assurance of it confirmed to him by a miraculous Dumbness, till it was made good. Besides, it brought great Joy to all those that expected the Christ.

Luke 1. 7, 13, 20.

Q. What was foretold of him by the Angel?

A. That he should be great in the Sight of the Lord, that he should convert many of the Jews, and prepare the Way of the Lord.

V. 15, 16, 17.

Q. How did he prepare the Way of our Saviour's Reception?

A. By proclaiming to the Jews the Approach of the long-expected Messiah, and that therefore they should do well to fit themselves, by Repentance, to receive him.

Q. Was this Forerunner of our Saviour foretold by the Prophets?

A. Yes, by *Isaiah*; and *Malachi* describes him under the Character of *Elijah the Prophet*, who was to turn the Hearts of the Fathers to the Children, and the Hearts of the Children to the Fathers.

Isai. 40 3.

Mal, 4. 5, 6.

Q. But how is St. John the Baptist's being the Elias that was to come, reconcilable with his own Denial of it.

John 1. 21.

A. The

A. The *Jews* expected that *Elias* should, in his own Person, come to prepare the Way for the *Messias*, and therefore St. *John* might very well deny himself to be that very *Elias*, who had lived in the Time of King *Ahab*; altho' he was the *Elias* prophesied of by *Malachi*, inasmuch as he came in the Spirit and Power of *Elias*, and was like him in Temper, Office, and other Circumstances.

Q. What was St. *John's* Education and Manner of Living, till he enter'd upon his Office?

A. He retired early into the Deserts, where he led a solitary and mortified Life; his Habit was a rough Garment made of Camel's Hair, and a Leathern Girdle; his Food was Locusts and wild Honey.

Q. What Character doth our Saviour give of St. *John* the Baptist?

A. That among them that are born of Women, there hath not risen a greater than he.

Q. Wherein did *John* the Baptist exceed those Prophets that went before him?

A. In the Excellency of his Office, which was to prepare the Minds of the People for the immediate Reception of Christ; in that he was honoured with more signal Revelations, and his Doctrine attended with greater Success.

Q. Why was St. *John* called the Baptist?

A. Because he baptized unto Repentance those that were willing to confess and forsake their Sins; and also because he had the great Honour to baptize his Saviour.

Q. How did St. *John* bear Testimony to our Saviour?

A. By declaring to the *Jews* that he himself was not the Christ, but that there was one to come after him, the Latchet of whose Shoes

Shoes he was not worthy to unloose; and by pointing to *Jesus*, telling those that were with him, that That Person was the Christ; whom he knew by the Descent of the Holy Ghost upon him at his Baptism. Ver. 19, &c.

Q. But if *St. John* knew *Jesus* to be the Christ, how came he then, when in Prison, to send his Disciples to enquire, whether our Saviour was *he that should come*, or whether they should look for another? Mat. 11. 2, 3.

A. This he did not for his own Satisfaction, but for the Conviction of his Disciples, that when he was cut off, they might not be shaken in their Belief of Christ.

Q. How was *St. John Baptist* put to Death?

A. He was beheaded by the Command of *Herod*, who being pleased with the dancing of the Daughter of *Herodias*, rashly swore that he would give her whatsoever she should ask. She, being instructed by her Mother, who was offended at *St. John's* Freedom, in reproving *Herod* for marrying her, who had been his Brother *Philip's* Wife, demanded the Head of *John the Baptist*; which *Herod*, out of a mistaken Regard to his Oath, ordered to be given her. Matt. 14. 3, &c.

Q. What does the Church pray for in the Collect for this Day?

A. For Grace to follow *St. John's* Doctrine and holy Life, that we may truly repent according to his preaching; and, after his Example, constantly speak the Truth, boldly rebuke Vice, and patiently suffer for the Truth's sake.

Ecclesi. 15

Ecclesi. 17

Acts 3

Acts 4

St. PETER. June 29.

Q. BY what other Name is St. Peter called?

A. *Simon*, or *Simeon*, which was the Name given him at his Circumcision; to which our Saviour added that of *Cephas*, or *Peter*, which signifies a Stone, or Rock.

John 1. 41.
Matt. 16. 18.

Q. What does our Lord seem to denote by that Name?

A. The Firmness and Constancy of St. Peter's Faith.

Q. Who first brought St. Peter to our Saviour?

A. His Brother St. Andrew, who, upon the Testimony of St. John the Baptist, followed our Saviour, and brought the joyful News to St. Peter.

John 1. 41.

Q. What was the Occasion of his becoming our Saviour's Disciple?

A. The Miracle of a great Draught of Fishes, upon which he acknowledged his own Vileness, and was by our Saviour made a *Fisher of Men*, and commanded to follow him.

Luk. 5. 8. &c.

Q. Who were the most immediate Companions of our Saviour?

A. St. Peter, and the two Sons of Zebedee, St. James and St. John, who were admitted more familiarly than the rest of the Apostles unto all the most secret Passages of his Life.

Matt. 17. 1.
Luke 8. 51.

Q. What is St. Peter most remarkable for?

A. For his Zeal, and the Denial of his Master.

Q. Wherein did St. Peter shew his Zeal for Christ?

A. In his adhering to Christ with great Constancy and Resolution, when all forsook him but the Twelve professing that he had no where else to go, because our Saviour

Saviour had *the Words of eternal Life*: In his readily professing his Belief in *Christ*, that he was *the Son of God*: In his Unwillingness that our Lord should suffer: In his resolving not to deny him, tho' all Men should forsake him: And in his using his Sword without his Master's Order.

John 6.68.

*Matt. 16.16.
Ver. 22.*

*Mark 14.29.
John 18.10.*

Q. What may we learn from *St. Peter's Denial* of his Master?

A. Our own utter Inability to stand of our selves, and the Necessity of applying to God by Prayer for his Assistance.

Q. How was *St. Peter* recover'd from his Fall?

A. By our Saviour's gracious Look, whereby he called to mind what our Saviour had foretold, and passionately bewailed his Sin and Folly.

Luke 22.61.

Q. How did *St. Peter* behave himself after our Saviour's Ascension?

A. In his first Sermon after the Descent of the Holy Ghost, he converted three thousand Souls; and when the Rulers of the Jews would have obliged him to desist, he boldly told them, that it was better to obey God than Men.

Acts 2.41.

Acts 4.19.

Q. How were the Apostles taught that the Gospel was to be preached to the *Gentiles*, as well as *Jews*.

A. By a special Vision vouchsafed unto *St. Peter*, whereby he was convinced that God is no Respector of Persons.

Acts 10.

Q. How was *St. Peter* preserved from the cruel Designs of *Herod*?

A. God sent his Angel into the Prison where he was confined, who knocked off his Chains, and conducted him to a Place of Safety.

Acts 12.

Q. How did *St. Peter* suffer Martyrdom?

A. He

A. He was crucified with his Head downwards, affirming that he was unworthy to suffer in the same Posture wherein his Lord had suffered before him.

Q. What does the Church pray for in the Collect for this Day?

A. That God, who commanded St. Peter earnestly to feed his Flock, would make all Bishops and Pastors diligently to preach his Holy Word, and the People obediently to follow the same.

Ecclus. 21 — Eccles. 22

John 13 — 2 Tim. 4

St. JAMES the Great. July 25.

Q. WHY is this Apostle surnamed *the Great*?

A. Either because he was *Elder*, or of larger *Stature* than the other St. James

Q. How was St. James related to our Saviour?

A. By his Mother *Mary*, surnamed *Salome*, Sister to *Mary* the Mother of our Lord.

Q. How came St. James to be an Apostle?

A. Our Saviour passing by the Sea of *Galilee*, saw him and his Brother in their Ship, and called them to be his Disciples, who immediately left their Father
Matt. 4. 21. and all that they had, and followed him.

Q. What new Name did our Saviour give St. James?

A. He surnamed him and his Brother *John*, *Boanerges* that is, *Sons of Thunder*. Which Name was probably given them on account of the Heat of their Temper.

Q. What Instance have we of the Heat of Temper of these two Apostles?

A. That of their desiring our Saviour to call down Fire from Heaven upon the *Samaritans* that refused to receive him.
Luke 9. 54.

Q. How

Q. How did our Saviour resent the warm Zeal of these two Apostles?

A. He severely rebuked the Fierceness of their Temper, as contrary to the Nature of the Gospel, and his Design of coming into the World, which was *not to destroy, but to save Mens Lives.* Ver. 55, 56.

Q. How did our Saviour correct the Ambition of these two Apostles, in prompting their Mother to petition that they might sit on his Right and Left Hand in his Kingdom?

A. By making them sensible of the Rashness of their Request, and that in his Kingdom the highest Place would be to take the greatest Pains, and to undergo the heaviest Troubles and Sufferings; and that as for any Dignity, it was to be disposed of to those *for whom it was prepared by the Father.* Ver. 22, 23.

Q. How did St. James suffer Martyrdom?

A. Herod being desirous upon his Entrance into the Government to please the People, caused him to be apprehended at Jerusalem, and beheaded. Acts 12. 2. And so he became the first Apostle that laid down his Life for the Testimony of Jesus.

Q. What does the Church pray for in the Collect for this Day?

A. For a Readiness, after the Example of St. James, to forsake all for Christ.

Psalm 24 - 29

act 22 1 John 1

St. BARTHOLOMEW. August 24.

BY what other Name is St. Bartholomew thought to have been called?

A. Nathaniel.

Q. What Ground is there for that Supposition?

G 2

A. Because

A. Because, as St. *John* never mentions *Bartholomew* in the Number of the Apostles, so the other Evangelists never take Notice of *Nathaniel*. And as in *John* 1. 45. St. *John*, *Philip* and *Nathaniel* are joined together in their coming to *Christ*; so in the rest of the Evangelists, *Philip* and *Bartholomew* are constantly put together. And what makes the Matter yet more probable, is, that *Nathaniel* is reckoned up amongst the Apostles to whom our Lord *John* 21. 2. appeared after his Resurrection.

Q. What does the word *Bartholomew* signify?

A. *The Son of Tholmai.*

Q. What Character does our Saviour give of *Nathaniel*?

A. That he was an *Israelite* indeed, in whom *John* 1. 47. was no Guile.

Q. Wherein does it appear that he answers this Character?

A. In that he made no other Scruple against owning *Jesus* to be the *Christ*, but only that he came out of *Nazareth*, whereas the Prophets had foretold that he should be born at *Bethlehem*: and yet, notwithstanding this Prejudice, when our Saviour had convinced him of his Divinity, he presently owns him to be the *Christ*, calling him the *Son of God*, and *Ver.* 49. the *King of Israel*.

Q. What Account have we in History of St. *Bartholomew's* Death?

A. Some say he was crucified with his Head downwards; others, that he was flayed alive.

Q. What does the Church pray for in the Collect for this Day?

A. For Grace to love, preach and receive that Word which St. *Bartholomew* believed.

Ecclus. 35.

Ecclus. 38

Matth. 22 - 1 Cor. 6

St. MATTHEW. September 21.

Q. BY what other Name was St. *Matthew* called?

A. *Levi.*

Q. What was his Employment before he was called to be an Apostle?

A. He was a *Publican*, or Toll-gatherer to the *Romans*, which was an Office of bad Report among the *Jews*, who, esteeming them the greatest of Sinners, accounted it unlawful to converse with them, or to do them any Kindness.

Q. What made the *Publicans* so hated by the *Jews*?

A. The paying Tribute was always looked upon by the *Jews* as an Instance of their Slavery, and therefore they hated those, and especially their Fellow *Jews*, that collected it; besides, some of them rendred themselves yet more odious by their Covetousness and Extortion.

Q. How was St. *Matthew* called to be a Disciple?

A. He was sitting at the Receipt of Custom, when *Jesus* commanded him to follow him, *Matt. 9. 9.* whom he readily obeyed.

Q. What made St. *Matthew's* Compliance with our Saviour's Call so very valuable?

A. In that he exchanged a gainful Employment for Poverty and Hardship, and left all that he had to follow the *Son of Man, who had not where to lay his Head.*

Q. How did he express his Satisfaction in becoming our Saviour's Disciple?

A. By entertaining our Saviour and his Disciples at a great Dinner at his own House, whither he invited all his Friends, especially those of his own Profession, hoping that they also might be wrought upon by our Saviour's Conversation.

Q. What

Q. What may we learn from our Saviour's conversing so familiarly with Men of a bad Character?

A. That we ought to pity the greatest Sinners, and converse with them in order to their Reformation.

Q. How was St. *Matthew* qualified to write his Gospel?

A. By being an Eye-Witness of the Life and Actions of our blessed Saviour.

Q. What does the Church pray for in the Collect for this Day?

A. For Grace, according to St. *Matthew's* Example, to forsake all covetous Desires, and inordinate Love of Riches, and to follow after Jesus Christ.

Gen. 32

Dan 10 & 11

Acts 12 to 20

Jude 6 to 16

St. MICHAEL and all Angels. September 29.

Q. Why do we celebrate this Festival?

A. To express our Thankfulness to God for the Assistance afforded to his Church by the Ministry of Angels.

Q. What Account have we from Scripture of St. *Michael*?

A. That he is an Archangel, who presided over the Jewish Nation: That he fought with the Dragon, or Satan, and his Angels: And that contending with the Devil, he disputed about the Body of Moses.

Q. What does the Fight of St. *Michael* and his Angels, against the Dragon and his Angels, most probably signify?

A. It

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A. It denotes some eminent Victory of the Christian Church, by the Assistance of Angels, over the Power and Malice of the Devil and his Instruments, who set themselves to destroy it.

Q. To what former Dispute does this Fight seem to allude?

A. To the Expulsion of *Lucifer*, and the rebellious Angels, out of Heaven.

Q. What is supposed to be the Contest *about the Body of Moses*?

A. It is thought that *Michael* by God's Order hid the Body of *Moses* after his Death; and that the Devil endeavoured to discover it, in order to entice the People to worship it.

Q. What is particularly observable in the *Manner* of St. *Michael's* Contest with the Devil?

A. That he used no reproachful Words, but said only, *The Lord rebuke thee* Jude 9.

Q. What should this teach us?

A. In all Disputes to forbear Railing, and injurious Language.

Q. What is meant by the word *Angel*?

A. In a general Sense it signifies no more than a *Messenger*; but in Scripture it is taken for an *Heavenly Spirit*, employ'd and sent by God.

Q. What are the Properties of *good Angels*?

A. They are said in Scripture to *excel in Strength*; to be endowed with great Knowledge and Wisdom; to be eminent for Purity and Holiness; and they are represented as full of Wings, to denote the great Activity and Swiftneſs of their Motions. Their Office consists in attending upon the King of Heaven, and being ready to execute his Commands. Ps. 103. 20. 2 Sam. 14. 17. Matt. 25. 31. Matt. 18. 10.

Q. Wherein consists the Ministry of *good Angels*?

A. It

A. In

The Festivals and Fasts

A. In declaring the Will of God to those
Rev. 1. 1. to whom they are sent; in guarding and de-
Psal. 91. 11. fending us from outward Dangers, and from
1 Cor. 11. 10. the Fury of evil Spirits; in assisting us in re-
Luke 16 22. ligious Offices; and in conducting separated
 Souls to the Mansions of the Blessed.

Q. Wherein does the Ministry of *bad* Angels consist?

A. In trying and exercising the Righteous,
Job 1. 12. in punishing the Wicked here, and executing
1 Sam. 16. 15. Vengeance on them in another World. They
 set themselves in Opposition to the Glory of God, and
 the Salvation of Mankind, tho' they can do nothing with-
 out God's Permission.

Q. Ought we not to pray to *good* Angels, since they are
 so ready to assist us?

A. No we are to pray to God alone, by whose Appoint-
 ment they assist us. The Angel in *Rev. 19. 10.* forbids
 St. *John* to worship him, because he was his Fellow-Servant.

And St. *Paul* says, *Let no Man deceive you in a*
Col. 2 18. *voluntary Humility and worshipping of Angels*

Q. What does the Church pray for in the Collect for
 this Day?

A. For the Protection of Angels by God's Appoint-
 ment.

Eccles. 51

Job. 1

Luke 4

Galat. 4

St. LUKE the Evangelist. October 18.

Q. WHAT mean you by an Evangelist?

A. A Writer of the Gospel.

Q. What was St. *Luke's* Profession?

A. He was a Physician.

Q. How

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Q. How did St. *Luke* come to the Knowledge of the Christian Religion?

A. Probably, he was converted by St. *Paul*, during his Abode at *Antioch*. Tho' some are of Opinion that he was one of the *Seventy* Disciples.

Q. How did he bestow his Labours in the Church?

A. He became an inseparable Companion and Fellow-Labourer of St. *Paul* in the Ministry of the Gospel.

Q. What Account have we of his Death in History?

A. He is said to have been hanged on an Olive Tree.

Q. What Writings did he leave behind him?

A. His Gospel, and the History of the Acts of the Apostles, both dedicated to *Theophilus*.

Q. Who was this *Theophilus*?

A. Probably, he was some Magistrate, whom St. *Luke* had converted to the Christian Faith.

Q. How was Sr. *Luke* qualified to write his Gospel?

A. If he was not himself an Eye-Witness of the Life of *Christ*, he had, at least, a perfect Understanding of all Things relating to *Christ* from those who from the Beginning had been Eye-Witnesses and Ministers of the Word. *Luke* 1. 2, 3.

Q. What does the Church pray for in the Collect for this Day?

A. That the Diseases of our Souls may be healed by the wholesome Medicines of the Doctrine deliver'd by St. *Luke*.



*Job 24, 25**Job 42**Luke 14**Phillip, 2*

St. SIMON and St. JUDE. October 28.

Q. WHY was St. *Simon* called the *Canaanite*?

A. Some say that he was so called from *CANA*, a Town of *Galilee*. Others, with greater Reason, think that he was so called from his *Zeal*, the word *Canaanite* signifying in the *Hebrew* a Zealot, and S. *Luke* *Luke 6. 15.* calling him *Simon Zelotes*, or the Zealot.

Q. Upon what Account was this Name given him?

A. Probably, because before his Conversion he was one of the Sect of the Zealots: or else, because he was of an hot and sprightly Temper.

Q. What was the *Sect of the Zealots*?

A. They were such among the *Jews* as took upon them, in Imitation of *Phineas*, a Power of executing the Law upon Offenders, without any formal Trial and Accusation.

Q. What Account have we in History of St. *Simon*?

D

A. It is said that he was crucified.

Q. What Account have we of St. *Jude*?

A. That as to Descent and Parentage, he was of our Lord's Kindred, being Brother to *James the Less*, and styled himself Brother of *Jesus*.

Ch

y what other Name is St. *Jude* described?

By two besides *Jude*, *Thaddæus* and *Lebbæus*; *Lebbæus* denoting a prudent Person, and *Thaddæus* one zealous in praising God. *Matt 10.*

Q. What is particularly recorded of St. *Jude* at our Lord's last Supper?

A. Th

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A. That he then asked our Saviour the Reason why he would manifest himself to his Disciples only, and not to the World; expecting that our Lord would have set up a glorious Kingdom in this World.

Q. How did our Saviour answer his Enquiry?

A. That because the World had no Respect for him and his Doctrine, therefore they should not enjoy the Happiness of his Presence, but that he would reveal himself to those who had shewed their Love to him, by becoming his Disciples.

Q. What may we learn from this?

A. That the religious Observers of God's Laws are qualified to be admitted in particular Acts of God's Favour.

Q. What Writings did St. Jude leave behind him?

A. One Epistle, inscribed at large to all Christians.

Q. What does the Church pray for in the Collect for this Day?

A. For Grace, that we may be joined together in Unity of Spirit, by the Doctrine of the Apostles.

Wisdom 3: 1 to 10 Psalms 5 to 17

Hebr. 11: 1 to 32 Rom. - Rev 19 to 17

ALL SAINTS. November 1.

WHAT is the Design of the Church in instituting this Festival?

A. To honour God in all his Saints in general, and to encourage us here below, after their Examples, to run with patience the Race that is set before us.

Q. What do you mean by Saints?

A. In the Beginning of Christianity all Believers were called Saints; afterwards those only were so called, who

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were

A. T

were eminently good and virtuous; now we generally mean by *Saints*, such as are received into Happiness.

Q. How is the Pattern of the Saints fitted for our Imitation?

A. In that they were mere Men, subject to the same Passions and Infirmities as we are, and having no Advantages beyond us; so that we may attain to the same Happiness, as they did, if we be not wanting to ourselves.

Q. Is it lawful for us to pray to Saints?

A. No, by no means. For our Saviour has *Matt. 4. 10.* told us that we are to worship God only.

Q. But may we not desire the Prayers of departed Saints for us, as well as those of good Men upon Earth?

A. No, because it is not in the least probable that departed Saints can hear our Prayers; and if they could, yet if we prayed to them with the same solemn Circumstances, and in the same humble Posture wherewith we pray to God, as the Papists do, we should be guilty of Idolatry.

Q. What does the Church pray for in the Collect for this Day?

A. For Grace to follow the blessed Saints in all virtuous and godly living, that so we may come to those unspeakable Joys, which God hath prepared for them that love him.

NOVEMBER 5.

Q. WHAT Festival is this?

A. It is a Day of publick Thanksgiving to Almighty God, for the happy Deliverance of King James

the First, and the Three Estates of the Realm, from the most traiterous and bloody intended Massacre by Gun-Powder. And also for the happy Arrival of his Majesty King *William* on this Day, for the Deliverance of our Church and Nation.

Q. By whom was the Powder-Plot contrived?

A. By the Papists.

Q. What moved them to so unnatural a Conspiracy?

A. A Desire of establishing their own corrupt Religion, in the room of that pure Christianity professed by the Church of *England*; it being an acknowledged Principle of the Church of *Rome*, that they ought, where they have an Opportunity, to burn, destroy, and massacre all such as differ from them in Religion, and that in so doing they do God Service*.

Q. Is such a Principle as this agreeable to the Spirit of the Gospel, even supposing them to have the Truth on their Side?

A. No, it is directly opposite to it. Our blessed Saviour came *not to destroy Mens Lives but to save them*: His Disciples are commanded to be *gentle towards all Men, patient, in Meekness instructing those that oppose themselves against the Truth* Accordingly, the Apostles made use of no other Methods to bring Men to the Knowledge of the Truth, than those of *Reason and Persuasion*; and by those Methods only ought Christianity to be supported, by which it was first propagated.

Luke 9. 56.

2 Tim. 2.

24, 25.

Q. But was this Conspiracy approved of by the Church of *Rome*, or was it only the Act of some few of the more bigotted Zealots of that Party?

A. It

* See a Discourse concerning the Laws, Ecclesiastical and Civil, made against Hereticks by Popes, Emperors and Kings, Provincial and General Councils, approved of by the Church of *Rome*. Written by Mr. *Basil Kennet*.

A. It was so far approved of by the Church of *Rome*, that some of the Conspirators, who were publicly executed, were canonized by the Pope for Martyrs.

Q. How was this Plot discovered?

A. It was discovered the very Night before it was to have been executed, by a Letter sent to the Lord *Monteagle*, to warn him to avoid the Danger.

Q. What ought we learn from the Observation of this Festival?

A. To abhor and detest that Religion which allows of such wicked Practices, and to give Thanks to Almighty God for his Preservation of this Church and Kingdom from so imminent a Danger.

Q. Upon what other Account is this Day to be commemorated by us?

A. Upon the Account of the happy Arrival of his Majesty King *William* on this Day, to preserve to us our Religion, Laws, and Liberties, which were again in danger from Popish Tyranny and Arbitrary Power under King *James* the Second

Q. What does the Church pray for in the Collects for this Day?

A. For a lively and lasting Sense of God's Mercy towards us; for Protection of the King and Royal Family from all Conspiracies; for a Spirit of Submission and Obedience to our Sovereign; and for a Zeal for our holy Religion, which has been so wonderfully preserved to us.



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Tho' the following Festival be not appointed by the Church, yet because it is generally observed throughout the Kingdom, I thought it not improper to subjoin a short Account of that also.

THE FEAST, or WAKE-SUNDAY.

Q. **W**HAT Festival is this?

A. It is the Anniversary Dedication of this Parish Church to the Worship of Almighty God.

Q. What Examples have we in Scripture for making such a Time a Season of Rejoicing?

A. That of *Solomon*, who, at the Dedication of the Temple, *held a Feast, and all Israel with him, seven Days and seven Days, even fourteen Days.* ^{1 Kings 8. 65.}

And after the rebuilding of the Temple, we find the *Jews* yearly keeping the Feast of its Dedication; which Feast our Saviour himself honoured with *John 10. 22.* his Presence.

Q. How were these Feasts anciently observed.

A. The Parishioners built Booths round the Church, where they entertained one another and Strangers, who flocked thither in abundance in a sober and temperate manner. And religious Assemblies were held in the Church for eight Days together.

Q. How ought the Parishioners of the Place to keep this Sunday?

A. They

A. They ought diligently to attend on the Service of the Church, thereby to testify their Thankfulness to Almighty God for having provided them a Place for his Publick Worship, and a Minister to officiate therein

Q. Do not they then most grossly abuse this *Sunday* who stay at Home to entertain their Guests?

A. Yes, they act directly contrary to the Design of this Festival. The following Week-Days may suffice to make Entertainments in; which to do, provided it be without Excess and Intemperance, is not only innocent, but commendable.

The END of the FESTIVALS.





Of FASTS in General.

Q. **W**HAT do you mean by *Fasts*?

A. Days set apart by the Church, or by Civil Authority, or by our own Appointment, to humble our selves before God, testifying our Grief for Sins past by Prayer and Fasting, and using them as Means to secure us from returning to those Sins, for which we express so great a Detestation.

Q. Wherein consists the Nature of Fasting?

A. Either in a *total* or *partial* Abstinence from Meat or Drink, and in refreshing our selves, when we break our Fast, *sparingly* as to the *Quantity*, and not *delicately* as to the *Quality* of the Food.

Q. Whence arises the Obligation of a Christian to fast?

A. Nature seems to suggest it as a proper Means to express Sorrow and Grief; and as a fit Method to dispose our Minds towards the Consideration of any thing that is serious. And our Saviour's giving Directions concerning the Performance of it, evidently supposes the Necessity of the Duty.

Matt. 6. 16.

Q. But

1 Tim. 4. 1, 3. Q. But does not St. Paul place the *abstaining from Meats* among the Doctrines of seducing Spirits?

A. St. Paul does not there condemn fasting, but only the Opinion of some Hereticks, who held that the eating the Flesh of any living Creature was unlawful?

Q. When may a Fast be accounted *religious*?

A. When it is undertaken upon religious Ends and Purposes, to restrain the looser Apperites of the Flesh, and to keep the Body under: To humble our selves before God under a Sense of our Sins: To express Revenge against our selves for the Abuse of those good Things which we enjoy: Above all, to make it acceptable to God, it should be accompanied with fervent Prayer, and a charitable Relief of the Poor, whose Miseries we may the better guess at, when we are bearing some of the Inconveniences of Hunger.

Q. What must we do if fasting is prejudicial to our Healths, and indisposes us for the Service of God?

A. In this Case, it concerns us to deal impartially with our selves, and not to make use of it as a Pretence to excuse our selves from the Obligation to this Duty. But if it have this Effect, we ought to eat more *sparingly*, and with *less Delicacy*, than at other Times; and to be more exact in performing those Devotions that ought to accompany our Fasts?

Q. What ought we chiefly to beware of in our Exercises of Fasting?

A. We ought to avoid all Vanity and valuing our selves upon such Performances, as well as the censuring our Neighbour who doth not fast, and it may be hath not the same Reason to tie himself up to such Methods. Particular Care ought to be taken that we grow not thereby morose and sour, peevish and fretful towards others; for that is so far from expressing our Repentance, that it makes fresh Work for it, by increasing our Guilt.

JANUARY 30.

Q. **WHAT** Fast is this?

A. It is a Day of Humiliation appointed to be kept to implore the Mercy of God, that neither the Guilt of that sacred and innocent Blood of King *Charles I.* which was on this Day shed, nor those other Sins by which God was provoked to deliver up both us and our King into the Hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

Q. By whom was King *Charles* murdered?

A. By his own Subjects.

Q. Was the Murder of him a national Act?

A. No. That horrid Crime was the Act only of some few desperate Miscreants; but as the greater Part of the Nation did, by their Rebellion against their Sovereign, contribute to the bringing him to the Block, they are involved in the Guilt as Accessaries, tho' not as Principals; and therefore there is reason to fear, lest God should visit this Sin upon the whole Nation.

Q. In what manner does God visit the Sins of the Fathers upon the Children?

A. By sending temporal Judgments upon the Children of wicked Parents.

Q. What is the most proper Method of averting those Judgments from us?

A. To humble our selves by Prayer and Fasting, under a Sense of the Wickedness of our Forefathers, publicly to declare our Abhorrence and Detestation of those Crimes, for which we fear lest God should visit, and to turn away from our own Sins by Repentance.

Q. For what Reasons did the State appoint this Day to be *perpetually* kept?

A. That it might be a standing Monument of their Abhorrence of that bloody Fest which was then committed, and of all those traiterous Principles which led thereto.

Q. But is it not contrary to Christian Charity to inveigh against the Treason of those Regicides, who imbrued their Hands in the Blood of their martyr'd Sovereign?

A. It is not only consistent with the greatest Charity and Moderation, to call Treason, Murder, and Rebellion, by their proper Names; but it is also a Sin not to do it. And if to perpetuate the Memory of wicked Persons, were contrary to the Gospel-Temper, the Names of *Judas Iscariot*, and *Pontius Pilate*, had never stood recorded in our Bibles.

Q. What does the Church pray for in the Collects for this Day?

A. That the Memory of the Royal Martyr may be ever blessed among us, that we may follow the Example of his Patience and Charity, that this our Land may be freed from the Vengeance of his Blood, that God would continue his gracious Protection over the whole Royal Family, and grant to our gracious Sovereign King George a long and happy Reign over us.



ASH-WEDNESDAY.

In .5. 32. 38 | 102, 1130, 143,

Q. WHAT Fast is this?

A. This is the first of the Forty Days of *Lent*, which is a Time of Humiliation generally observed by Christians before *Easter*, the great Festival of our Saviour's Resurrection.

Q. Why is the first Day of *Lent* called *Ash-Wednesday*?

A. From the Custom that prevailed in the ancient Church, for Penitents at this Time to express their Humiliation, by lying in Sackcloth and Ashes.

Q. How long has this *Lent* Fast been observed in the Church?

A. Some learned Men have been of Opinion, that it was observed in the Days of the Apostles; but that is not probable, for if it was of Apostolical Institution, it is scarce accountable how different Churches should have kept it in a different manner, some keeping it *three* Weeks, some *six*, and and some *seven*, and yet none of them hitting the precise Number of *forty* Days. However, certain it is, that the Observation of it is of long standing, and not very far distant from the Times of the Apostles.

Q. Why does this Fast begin upon *Ash-Wednesday*?

A. Because the four Days of this Week being added, make up just *forty* Days, *Sundays* excepted. *Gregory the Great* was the first that added these four Days to the beginning of *Lent*, after it had continued *six* hundred Years without it; and this he did, probably esteeming *forty* Days a more proper Number for such a Fast than any other, because *Moses*, *Elias*, and our *Blessed Saviour*, fasted that Number of Days

Q. What

Q. What was the End and Design of this Fast?

A. That it should be set apart as a proper Season for Self-Examination and Repentance, from the Consideration of our Saviour's Sufferings for our Sins, that Week in which we solemnly remember his Death and Passion being now approaching.

Q. But since Repentance is a Duty at all Times incumbent on a Christian, is it not superstitious to set apart any particular Time for that purpose?

A. No. The Church only takes Occasion, from the Consideration of our Saviour's Sufferings, to stir Men up to Repentance, which, tho' a Duty at all Times necessary, is too much neglected by the Generality of Men, who therefore need to be reminded of it at some proper Seasons set apart for that Purpose.

Q. After what manner did the primitive Christians observe this Fast?

A. It was generally observed by *All* tho' with great Liberty, and just Allowance to Mens Infirmities, being in a great measure left to their own Discretion; some fasting *two*, some *three*, some *four* Weeks, &c. The manner of observing it was to abstain from all Food till Evening, and to bestow upon the Poor what they spared in Dinner. In many of the great Churches they had religious Assemblies for Prayer and Preaching every Day throughout the Season, and frequent Communions, especially on the Lord's Day. All Prosecution of Men in criminal Causes, and all corporal Punishments, all publick Games, and Stage plays, as also the Celebration of all Festivals, Birth-days, and Marriages, as unsuitable to the Occasion, were prohibited by Law.

Q. How did the primitive Church treat notorious Offenders in the Beginning of this holy Season?

A. Such Persons as stood convicted of notorious Sins were put to open Penance and Punishment in this World, that their Souls might be saved in the Day of the Lord

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and that others, admonished by their Example, might be the more afraid of offending.

Q. What Method hath the Church of *England* taken to supply the want of this Discipline?

A. She sets before her Members the Curses due to all Sin, and puts them in mind of God's dreadful Tribunal, where the Impenitent shall be most certainly condemned, thereby endeavouring to bring Men to Repentance.

Q. But is not the saying *Amen* to those Sentences of God's Law, which she orders to be read, a wicked cursing of our selves and others?

A. No. For God himself commanded this manner of answering. *Deut. 11. 29.* The saying *Amen* does not here signify wishing, *Be it so*; but affirming and declaring the Truth of what God hath revealed, *It is so*. And thus *Amen* is often translated in the Gospel, *Verily* or *Truly*.

Q. What does the Church pray for in the Collects for this holy Season?

A. For the Gift of Repentance; for Grace to use such Abstinence as may be serviceable to the subduing of the Flesh to the Spirit; for Protection from bodily Adversaries, and from evil Thoughts; for Comfort and Pardon; and for Grace to follow the Example of our Saviour's Patience, that so we may be Partakers of his Resurrection.



Genesis 22 to 23 | Isaiah 53
John 18

GOOD-FRIDAY.

Ps 22, 40, 54 | 69-88
 Q. **W**HAT Fast is this?

This is the Day wherein we commemorate our Saviour's Passion, commonly called *Good-Friday*.

Q. Why is this Day called *Good-Friday*?

A. Because of the great *Good* on this Day purchased for us, by the Death of *Christ*, viz. our Redemption.

Q. Why then is it kept as a Day of Fasting and Humiliation?

A. Because at this Time we consider our Saviour's Passion with respect to our Sins, which were the *Cause* of it, under the Sense of the great Guilt of which, it is our Duty to be humbled.

Q. How was this whole Week observed in the primitive Church?

A. With great Strictness of Fasting and Humiliation, all Christians applying themselves to Prayer, both in publick and private, to hearing and reading God's holy Word, and exercising a most solemn Repentance for those Sins which crucified the *Lord of Life*.

Q. What Provision hath the Church of *England* made to exercise the Devotion of her Members all this Week?

A. She calls all her devout Members, every Day this Week, to meditate upon our Lord's Sufferings, having collected in her Offices most of those Portions of Scripture that relate to this tragical Subject.

Q. What was it our Saviour suffered?

A. His whole Life was full of Sufferings; but particularly in his last bitter Passion he suffered most exquisite Pains and

and Torments in his *Body*, and inexpressible Fears and Sorrows, and unknown Anguish, in his *Soul*.

Q. What did our Saviour suffer in his Body?

A. He was apprehended, and bound by the rude Soldiers as a Malefactor, accused by false Witnesses, arraigned and condemned. He was buffeted, scourged, crowned with Thorns, and spit upon, derided and mocked by the People, the Soldiers, and at last by the High Priest. Then he was nailed to the Cross, on which, after having hung several Hours, he gave up the Ghost; a Death of the utmost Shame, as well as Torment insupportable.

Q. How does it appear that our Saviour suffered in his Soul?

A. From those grievous Agonies he felt first in the Garden, when his *Soul was exceeding sorrowful, even unto Death*; and he sweat as it were Drops of Blood; and from that inconceivable Anguish, which he expressed upon the Cross, when he cried out, *My God, my God, why hast thou forsaken me?*

Matt. 26. 38.

Luke 22. 44.

Matt. 27. 46.

Q. What was probably the Cause of those Agonies, and this Anguish?

A. The just Sense he had of God's great Displeasure against the Sins of the whole World, the Weight of which he then bore; and the Foreknowledge he had, that a small Number would be saved, notwithstanding his having suffered so much to procure Salvation for all Mankind.

Q. For whom did our Saviour suffer?

A. For us, and in our stead. We by our Sins, had deserved Damnation, when our Saviour offered to die for us, that we might be redeemed from it.

Q. But since our Saviour was God, how could he suffer?

A. He suffered in his *human Nature* only, which being united to the Godhead, we may truly say, that the eter-

nal

nal Son of God suffered, whatsoever the Man Christ Jesus suffered.

Q. What may we learn from the Commemoration of Christ's Sufferings?

A. God's Hatred against Sin, who would not pardon it without the Death of Christ. The infinite Love of our dear Redeemer, who suffered so much for our Sakes. Patience under Sufferings, and Charity to all Mankind, Enemies as well as Friends, from our blessed Lord's Example.

Q. What does the Church pray for in the Collects for this Day?

A. For Grace to all Christians, and for the Conversion of all Infidels and Hereticks.

Zechar. 9 Exod. 13

Luke 23 1-50 Hebr. 4

E A S T E R - E V E.

Q. WHAT Fast is this?

A. The Eve of our Saviour's Resurrection when he lay in the Grave, and descended into the State of the Dead.

Q. How was Christ buried?

A. According to what was foretold concerning the Messiah, our Saviour made his Grave with the Rich; for Joseph of Arimathea begged the Body from Pilate, and put it in his own new Tomb which was shut up with a Stone, and made secure by sealing the Stone, and setting a Watch.

*Is. i. 53. 9.
Matt. 27.
57. &c.*

Q. What became of Christ's Soul?

A. Whilst his Body was in the Grave, in his Soul descended into Hell.

Q.

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Q. In how many Senses is the Word *Hell* used in Scripture?

A. In three; 1. As it signifies the Grave; 2. The Receptacle of departed Souls; 3. The Place of Torment reserved for the Devil and his Angels.

Q. Into which of these did our Saviour's Soul descend?

A. Into the Receptacle of departed Souls.

Q. Why did it go thither?

A. That he might in every Respect undergo the Condition of a dead Man.

Q. What ought the Consideration of *Christ's* Burial to remind us of?

A. Of our being buried with him in Baptism. For the dipping into Water at Baptism doth represent unto us the Death, Burial, and Resurrection of our Saviour, and signifies our Undertaking *to die unto Sin, and to live unto Righteousness.*

Q. What does the Church pray for in the Collect for this Day?

A. That by continual mortifying our corrupt Affections, we may be buried with *Christ*; and that thro' the Grave and Gate of Death, we may pass to a joyful Resurrection.



E M B E R - D A Y S.

Being { Wednesday, } *after* { *the First Sunday in Lent,*
 { Friday, } { Whit-Sunday,
 and { { September 14.
 { Saturday } { December 13.

Q. WHAT are *Ember-Days*?

A. Certain Days set apart for imploring God's Blessing, by Fasting and Prayer, upon the Ordinations performed in the Church at such Times.

Q. Why are they called *Ember-Days*?

A. Some think they are so called, because it was customary among the Ancients to sprinkle Ashes upon their Heads upon Fasting-Days; and when they brake their Fasts, to eat only Cakes baked upon Embers.

Q. What is *Ordination*?

A. It is an Act of the Bishop, whereby he conveys Authority to some to preach the Gospel and to administer the Sacraments, who are called *Presbyters*, or *Priests*; and to others, to be Assistants to himself and the Presbyters in their spiritual Administrations, who are called *Deacons*: It is performed by Prayer and Laying on of Hands.

Q. How many *Orders of Ministers* are there in the Church of *Christ*?

A. Three which were in the Time of the Apostles, *Bishops*, *Priests*, and *Deacons*.

Q. What is the Office of a Deacon?

A. It is his Office to assist the Priest in Divine Service, to read the Holy Scriptures and Homilies in the Congregation, to instruct the Youth in the Catechism, to baptize, and to preach, if he be admitted thereto by the Bishop.

Bishop. And to search for the poor, sick, and impotent People of the Parish, that they may be relieved.

Q. Upon what Occasion was this Office first instituted in the Church?

A. The Apostles at first appointed Deacons to take Care that the poor Christians should be relieved out of the common Stock; but their Office did not consist in this only, for they had Authority also to preach and to baptize, as appears from the Example of *Philip* the Deacon. *Acts* 6. 3. *Acts* 8. 12.

Q. What is the Office of a Presbyter, or Priest?

A. To teach and instruct the People committed to his Charge, to administer the Sacraments, to offer up the Prayers in the publick Assemblies, and to apply himself, with unwearied Diligence and Zeal, to promote God's Glory, and the Salvation of Men's Souls.

Q. What is the Office of a Bishop?

A. The Office of a Bishop contains in it the Offices of a Priest and Deacon. And besides those, the Powers of consecrating Bishops, of ordaining Priests and Deacons, of Confirmation, of Excommunication, and of ruling and governing the Church do peculiarly belong to him.

Q. But do not the words *Bishop* and *Presbyter* in Scripture sometimes denote the same Office?

A. It is granted that the word *Bishop* is sometimes applied to *Presbyters*, but then at that time the Bishops were called *Apostles*; in succeeding Ages, when the superior Order abstained from the Name *Apostles*, and were contented to be called *Bishops*, then the second Order was called altogether *Presbyters*. So that one might as well pretend to prove, that his *Royal Highness* is *King* of *England*, because former Kings were called by that Title, as that *Presbyters* are *Bishops*, because they have been formerly so called.

Q. Whence do the Ministers of the Christian Church derive their Commission.

A. From

70 *The Festivals and Fasts, &c.*

A. From our Saviour *Jesus Christ*, who sent his Apostles to preach the Gospel to all Nations, and gave them Power to send others.

Q. Can the King give Authority to preach and administer the Sacraments?

A. No. The Nature of these Powers being purely spiritual, and having a relation to the Souls of Men, can only be conveyed in that Way and Manner *Christ* has appointed who gave this Authority to his Apostles, and they to others, even in Opposition to the Rulers that then were.

Q. What may we learn from the Institution of the several Orders in *Christ's* Church?

A. To be thankful to God for his great Goodness in establishing such Orders of Men to transact with us in his Name the momentous Affair of our Salvation; to honour and esteem them highly *for their Works sake*; to treat them with Respect and Reverence; to love them; to provide for their Maintenance; to pray for them; and to obey them.

Q. What does the Church pray for in the Collects for these Days?

A. For God's gracious Influence upon the Minds of the Bishops, that they may make Choice of fit Persons to serve in the sacred Ministry of the Church; and for his Grace and Blessing upon all those who shall be ordained to any holy Function, that they may be enabled faithfully to discharge it.

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F I N I S.



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